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 Clinton, Miss.

## Communications.

**BAPTISTS IN MISSISSIPPI BEFORE  
 THE DAYS OF THE BAPTIST RE-  
 CORD—EXTREME MEN AND  
 MEASURES.**

I think some brethren at a dis-  
 tance have very erroneous views  
 of the condition of the Baptist  
 cause before the days of the Record.  
 I take the following items from  
 the *Religious Herald*, of Feb. 28th:

A prominent Mississippi layman writes:  
 "You go everywhere else; why can't you  
 come to Mississippi and learn just how it  
 is with us? We know, with you, how  
 it is with the Baptists of that State, and  
 we know—or, at least, we think we do—that  
 no man in America is rendering the Baptist  
 cause more important service than the  
 editor of the *Baptist Record*. When he  
 came to the front to rally the conservative  
 and goodly elements of the Baptist cause in  
 this State, many of our friends feared he  
 would be overpowered by the 'little giants';  
 but he still holds aloft the banner which  
 can lead to victory. We fear, however, that  
 the true men of the State are not sufficiently  
 averse to the magnitude of the issues at stake."

The *Baptist Courier*, of Greenville, S. C.,  
 congratulates the Baptists of Mississippi upon  
 the great success achieved of late years in that  
 State by the wiser and more conservative Baptist  
 leaders. The *Courier* says: "Extremes  
 men no longer direct affairs among the  
 Baptists of Mississippi, or even influence them."  
 The *Courier* thinks that the success of the  
 cause is largely due to the fact that the  
 cause from the ruin into which extreme men  
 and measures had well nigh plunged it, and  
 the *Courier* puts the credit of this success  
 upon the shoulders of the wiser and more  
 conservative leaders. Much remains to be done in Mississippi  
 and in all the Southwest, to secure full and  
 complete deliverance from this great scourge.  
 Fanaticism and the other Baptist plagues must  
 be fought.

These items give great credit to  
 the able and beloved editor of the  
 Record, for which, in common with  
 the Baptists of Mississippi, I thank  
 the authors. I allow no one to go  
 ahead of me in love for our editor  
 and sympathy with his work. But  
 it is true that when he "came to the  
 front extreme men and extreme  
 measures had greatly damaged the  
 Baptist cause in Mississippi." Had  
 "extreme men and measures well-  
 nigh plunged that cause into ruin"  
 in the State? Were those "little  
 giants" ready to "overpower"  
 men who tried to do good? In the  
 name of the noble band of veterans  
 in Mississippi, I deny the charge.  
 It is to be feared that our Virginia  
 brother in his great anti-athly to  
 some man "out with the Record,"  
 lionize any one who boldly tackles  
 it as an obnoxious man. Let the good  
 brother take care to speak accord-  
 ing to facts rather than according  
 to a prejudiced imagination. Who  
 are the "little giants" referred to  
 and tried to overpower? It was my  
 privilege to work with this noble  
 Baptist band for the days of the Record.  
 Ten years, by their love and en-  
 deavor, I was permitted to preside  
 over their State Convention; six  
 years, I was their chosen representa-  
 tive in the religious press, and  
 there was scarcely a jar among  
 them in all these years. I can  
 readily call to mind a number of  
 brethren who were prominent and  
 took an active part in our work  
 during the dreadful period of stag-  
 nation and threatened ruin, when  
 our brother of the *Herald* referred to  
 will give the names of some of them.  
 And I put at the head of the list  
 the noble veteran, Eld. J. T. Free-  
 man, who was an able editor and  
 worthy leader over twenty eight  
 years ago, when I first met him.  
 Then I mention Drs. W. S. Webb  
 and Walter Hillman; and Elders  
 J. L. Pettigrew, J. A. Hackett, T.  
 J. Waine, J. H. Hays, George Leavelle,  
 John D. Bills, N. M. Berry, and T.  
 J. Dunpre, and I might name many  
 others. I do not remember an in-  
 influential Baptist in the State who  
 tried to be a little giant or a big  
 giant; we were brethren. I can  
 say without fear of exaggeration  
 that I never saw a more faithful,  
 earnest and united band of breth-  
 ren. For a few hours past, my  
 time has been so constantly de-  
 manded by the educational inter-  
 est with which I am connected,  
 that I have not enjoyed that in-  
 timate association with them and  
 their general work that I had en-  
 joyed for some years before. But  
 I love them all the same, my heart  
 has been with them, and I do not  
 like to see injustice done them.  
 After the dissolving war, their Col-  
 lege was deeply in debt, and a  
 mortgage being over it. In a few  
 months the brethren raised  
 ten thousand dollars in cash and  
 their college was redeemed. They  
 then subscribed a considerable  
 amount for an endowment fund.  
 The patronage, I suppose, was  
 about as good, in proportion to the  
 Baptist strength in the State as  
 it is now. A Board of Ministerial  
 Education was organized, which  
 kept from 20 to 35 young minis-  
 ters in the College. How much  
 better is it doing now? How  
 much better in proportion to num-  
 bers and financial strength is  
 Virginia doing? The State Mis-  
 sion Board was organized before  
 the days of the Record, and had  
 commenced its grand work. I  
 think it can be clearly shown that  
 the Baptists of the State were as  
 much united then as now. Con-  
 sider the opposition to the work in  
 the eastern part of the State any

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CLINTON, MISS., THURSDAY, MARCH 20, 1884.

NO. 7.

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NOT FAR

Not far, not far from the kingdom.

Yet, in the shadow of sin,

How many are coming and going.

How few are entering in!

Not far from the golden gateway,

Where voices whisper and wait.

Fearing to enter in boldly,

"So lingering still at the gate;"

Clutching the strings of the music,

Floating so sweetly along.

Knowing the song they are singing,

Yet joining not in the song.

Seeing the warmth and the beauty,

The infinite love and the light.

Yet weary, and lonely, and waiting,

Out in the desolate night!

Out in the dark and the danger,

Out in the night and the cold.

Though he is longing to lead them

Tenderly into the light.

Not far, not far from the kingdom,

Is only a little space;

But it may be the last and forever.

Out of the resting-place.

—English Congregationalist.

UNDERSTANDING THOU WHAT

THOU READEST?

Alas! how often do we have to

confess with this devout treasurer,

"How can I, except some man,

should guide me?" I need this

help not only when reading the

Bible, and in contemplating some

great law in the material world,

but even sometimes when reading

the newspapers. No wonder, how-  
 ever, for in these days of great  
 learning, the newspapers are  
 often made the vehicles of the  
 profoundest thought, which, some  
 years ago were found only in po-  
 pular tomes. So much are the  
 schools and the printing press do-  
 ing for this age. Peter himself,  
 I suppose, would be astonished,  
 could he come back to earth and  
 hear himself speaking in nearly  
 twenty times the number of  
 tongues as compared with the  
 number on the day of Pentecost.  
 So mightily has machinery, the  
 invention of man, increased human  
 power. It is a wonder that some  
 modern world-maker has not  
 brought this evolved miracle for-  
 ward to offset Pentecost.

But I needed help the other

evening when reading Bro. Hewlett's

article on Infant Salvation, when

he says, "As the penal result of

this sin, death, temporal, physical,  
 passed upon all who die, for  
 the judgment came of one who  
 condemned to death." "I fail  
 to see from these," he continues,  
 "or any other Scriptures that Ad-  
 am's sin reaches beyond the grave  
 and sinks any one of his posterity  
 into an eternal hell."

There is confusion here. It is

not necessary to believe this lat-  
 ter declaration in order to believe  
 the former. Adam is personally  
 responsible for his own sin, but  
 unfortunately for his posterity, and  
 this argument, his first sin, in its  
 consequences involved his posterity  
 in condemnation, as a lan-  
 guage which he quotes from the Bi-  
 ble asserts, "All died in one." These  
 consequences unremoved, reach  
 eternity. Pray, from what does  
 our blessed Lord save an infant,  
 dying in infancy, if Adam's sin  
 reaches no further than temporal  
 death? Why, clearly from nothing;  
 for he certainly does not save  
 them from temporal death, the ex-  
 tent of Adam's sin, as here asserted.  
 And after they have passed the  
 limit of their great progenitor's  
 sin; they need no Savior then!  
 The conclusion of the brother's  
 logic, I apprehend, he does not  
 believe himself—Infant Purity!

But, according to the doctrine

of this quotation, why do children  
 incapable of sinning, die at all?  
 Or why do they suffer at all? If  
 they suffer for this world, for Ad-  
 am's sin, often dying in agony,  
 may there not be suffering in the  
 unseen world, and forever for  
 the same reason? Thus the argu-  
 ment from analogy leads to the very  
 conclusion that the brother aimed  
 to avoid.That children are attained, mor-  
 ally, with Adam's sin, is a doc-  
 trine as old as the Bible. This  
 does not mean that Adam's posterity,  
 or any one of his children, will  
 be held responsible for his sin in  
 partaking of the forbidden fruit,  
 as a personal act, but its conse-  
 quences transmitted in a "carnal  
 mind," which is enemy against  
 God, not subject to his law, neither  
 indeed can it subject itself.

This is the moral condition of

every non-regenerated soul. David,  
 speaking of children, says: "They  
 go astray as soon as they are born,  
 speaking lies." They must be re-  
 generated as well as adults, in or-  
 der to be saved. This is done by  
 the blood of Christ as the condi-  
 tion of salvation. The Holy Spirit  
 is the life-giver and sanctifier.  
 In this there is nothing forced or  
 out of harmony with the way of  
 salvation as uniformly stated in  
 the Bible. Our blessed Lord, too,  
 has the glory of their salvation.

This view is in harmony, too,

with the historical doctrine formu-  
 lated in the synods of faith of  
 some of the great historic denom-  
 inations of Christians. They cor-  
 rectly affirm that infants need sal-  
 vation as adults. The error in  
 these symbols lies in the "in-  
 fant rite."

But our article continues, "By

the righteousness of Christ all  
 shall receive justification of life,  
 and by his obedience the many  
 (all) shall be made righteous."

What more does any sinner need

to enter heaven than to be made  
 righteous by Christ? Does the  
 sinner accept the necessary con-  
 clusion of his own language? I  
 know not.

Our brother's article has the

mistake of the ages—attempting

to save those infants dying before

they are capable of committing

sin, by human agency, some by a

rite, others by a forced interpreta-  
 tion of Scripture, and a destruc-  
 tive logic. Light can never be  
 thrown on this subject from either  
 of these sources.

E. D. MILLER.

Holly Springs, Miss.

A PLEA FOR THE CONDUCT OF THE

CONVENTION IN READING

THE BAPTIST RECORD.

I have read with some surprise, in

the Southern Baptist, repeated com-  
 plaints against the Convention of  
 the State for sending a missionary  
 into this part of the State on the  
 ground that the destination was  
 supplied by the Missionary of the  
 General Association of Missis-  
 sippi. Now, as one who loves the  
 cause of Christ, and desires to see  
 his kingdom flourish in the earth,  
 I do want to say that I believe  
 the Convention of the State should  
 not be so acting as it did. In the  
 first place the Missionary of the  
 General Association in this part of  
 the field has never been further  
 South than the Southern bound-  
 ary of Clarke county, and never  
 lower down on the N. O. & N. E. R. R.  
 than Vossburg. In the field occupied  
 by him there is very great need of  
 the Gospel. The destination of the  
 Convention is South of the line, which  
 will now have been accepted. On the  
 line of the new road beginning  
 South, there is a large field desti-  
 tute of the Gospel—no preaching  
 and no church building. Then  
 East of the new road from Hatties-  
 burg to M. & O. R. R., to two  
 hundred miles. While there is  
 some preaching in this scope of  
 country by Elds. West, Cooper,  
 Blackler and Barrett, yet the  
 larger portion is without the Gos-  
 pel. None of the missionaries of  
 the General Association are work-  
 ing there, nor have they been in  
 some time, if at all. Now, I ask  
 the Convention, is it doing wrong to  
 supply a destination we failed to  
 supply? Has it come to this? Does  
 the General Association propose to  
 lay claim to a certain tract of  
 country, and say to the ministers  
 of Christ who would carry the  
 Gospel to these destitute people,  
 "thus far shall thou go, and no fur-  
 ther?" Is that Christianlike? Is  
 that the spirit of him who said,  
 "Go preach the Gospel to every creature?"  
 Let us cease to complain of the  
 Convention, and with our influ-  
 ence and means to do what we  
 have heretofore failed to perform.  
 C. H. PARRIS.

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# Baptist Record

J. B. GAMBRELL, Editor.  
CLINTON, MISS.  
Thursday, March 20, 1884.

## Editorial.

We have determined to open a column of want, any teacher wanting a situation, or Trustees wanting a teacher, or any one wanting anything, we will insert the advertisement in the Baptist Record, 8 times for \$2.50. No much of our time is occupied with correspondence that we adopt this method of saving time and trouble. The advertisement will be limited to 10 lines. The money should be forwarded with the advertisement.

Never forget to write business matters and articles for publication on separate pieces of paper, and the latter on but one side of the paper.

In ordering your paper changed give the office from which the office to which the change is to be made, both plainly written.

When you send an obituary, send with the copy, 2 cents for every additional word. Do not ask us to vary from this rule.

Send money by any safe way, and two dollars or less, securely sealed in an envelope at our risk.

The Baptist Record and Clinton, will be sent to any address one year for three dollars.

If you do not receive your paper regularly, see the postmaster and know who takes it out, if you cannot correct the error at that end of the line write to this office and we will help to correct the trouble.

For ten new subscribers and \$20, we will send to any one a copy of Dr. Tupper's History of the Foreign Missions of the Southern Baptist Convention.

Remember that ten new subscribers and \$20 will secure you a copy of Dr. Tupper's History of Foreign Missions of the Southern Baptist Convention. This is a large book which ought to be in the library of every preacher. We have 50 copies to give. About seven have been spoken for already. If you propose to work for a copy send in your name at once.

Everyone sending us \$2 during this month and the next, desiring it, will receive Kendall's pamphlet on the house, advertised elsewhere.

## Editorial.

If not prevented providentially, I will be at Salem church, Jasper county, next Sabbath.

J. B. GAMBRELL.

## NOTES AND COMMENTS.

Aberdeen is still without a pastor, but is looking round.

Eld. L. B. Burrows has entered the list for one of the books.

Eld. Peter Turner, pastor at Summit and McCord City is on a visit to Texas.

The colored Baptists of Memphis, have two papers, which, at least, is one too many.

Oklahoma church is trying to secure the services of Eld. J. T. Freeman, of Starkville, as a supply at least.

Eld. A. Taylor, Westburg: Your book is here, but it is not safe to send it while the mails are in such a bad state.

A traveling missionary can double his influence by carrying books with him. Then every one ought to carry them.

Brother Barton enters his protest against the effort of some brethren to shut all East Mississippi against missionaries of the convention.

We deeply lament the sudden death of the zealous, warm-hearted Brother Hendon, of Moss-Point. God comfort and help the bereaved ones.

The council of the State of East, Wisconsin, has ordered the schools to be taken from the Russian religious orders and given to the laymen—Ex.

I expect to do more for the Record than I ever have. Set me down for a copy of Dr. Tupper's book—C. G. BLOUNT. There is one for you, brother.

Eld. C. G. Blount, of Coffeyville, will preach at Airmont on the fourth Sunday, and Dividing Ridge on the fifth Sunday. He will represent the Record.

Sect. Ball will preach at Mt. Olive Church, Tallapoosa Association, next Sunday. How we would love to be with him to meet the friends of youth.

Eld. A. W. Lamar, retires from the Tennessee Baptist; came, "How can we walk together, except they be agreed?" Brother L. wields a loving and graceful pen.

We expect to meet Eld. L. R. Burrows, of the Tallapoosa Association, at the State Springs meeting. There will probably be representatives from six Associations present.

Two articles, on first page last week, were accidentally mixed by the foreman, so that forty lawyers could never make sense of them. They are reprinted, this week, in readable shape.

This is the centenary of organic Methodism in America, and our Methodist brethren are trying to do something appropriate in the way of raising a large sum of money for church purposes.

The Religious Herald takes down that head with "bang," and puts up the old one, which becomes a solid paper much better. We have been telling our girl friends that bangs would go out soon.

Pastors, and others interested, ought not to forget Foreign Missions about now. It is a great cause, and needs immediate attention to bring up our quota. And this should be done without much talk about it, just do it, brethren.

Three young ladies of Cincinnati, a Roman Catholic, a German Protestant and a Methodist, recently joined the Jewish congregation of that city.—CENTRAL BAPTIST.

We have very little doubt that somebody got married shortly afterwards.

Cured are all preachers that in the church aim at high and hard things, and neglecting the saving health of the poor un-

learned people, seek their own honor and praise, and thereby to please one or two ambitious persons.—LUTHER.

The Alabama Baptist announces the withdrawal of Dr. W. C. Cleveland from the Editorial connection with that paper. This is a loss to Southern Journalism. We part with him regretfully but that staunch Baptist paper will hold its own way under the management of Bro. West.

J. E. Clough, of India, "the greatest living Missionary in the world, is now in this country, visiting his family. He had not seen his children for ten years, nor his wife for about five years. He will not return till after the Baptist anniversary at Baltimore and Detroit.—BARRIET PLACE.

What women can do in the matter raising money is evinced in the following figures: The Presbyterian women gave last year \$200,000, the Baptists \$150,000, the Congregationalists \$130,000, the Northern Methodists \$100,000, the Southern Methodists \$25,000. The total is \$600,000.—INDIANA BAPTIST.

A minister, writing for a religious journal, says: "I find that at least two-thirds of those whom I lead down into the water, and the whole number approaches five hundred, make some demonstrations of joy, although many of them are not in the habit of making such demonstrations on other occasions." That is our experience. An answer of a good conscience.

A dispatch from London reports that Mr. Spurgeon has fallen heir to a large fortune left him by Joseph Pool, of Leicester. The wealthy and great never lack friends. But in this instance the great preacher has his fortune wisely. His headpiece is already proverbial.—N. O. CHRISTIAN ASSOCIATE.

The Times-Democrat did a very pleasant thing in giving large space to the sayings and doings of the Woman's Christian Temperance Union, of Louisiana, which recently met in New Orleans. It was truly a noteworthy meeting. Let our Southern Sisters keep clear of the woman's suffrage craze, which afflicts Northern temperance workers.

Thirteen have been baptized at Saltillo, Mex., in the last six weeks. Missionary Powell will canvass the Atlantic States this spring in the interest of his mission. Bro. Cardenas, who has recently been baptized, will probably attend the Baltimore Convention.—WESTERN BAPTIST.

Brother Cardenas is Superintendent of Public Instruction in the State of Coahuila, Mexico.

What grand months we can make the coming four, with open weather, good music and large congregations. Let us give ourselves for the work, by more earnest prayer, a fuller consecration of all to our Savior, by trying to preach better and hearing more earnestly, by showing our selves ready for energy, word and work.

Our paper, the Baptist Messenger, has failed, and we are again indebted to the Record for our medium and communication. I am sorry that our paper has failed, but I am very well pleased with the Record, if it is still filled with the same kind of matter and news that it used to be.—J. M. WHITE, Roan, La. We are right along on the old track, brother, but with more in it. Can't we depend on you to send news from your part?

I am anxious for the prosperity of the Record. Would be pleased to see all our Louisiana people fall into line and have the paper go far and stay where it will do good.—W. S. CORLEMAN, Louisiana. Louisiana is falling into line very well, brother. Here is a card from Brother Harrell, asking for the list at Minden. He will bring up his part of the list. "You may count on me to work," he says.

A brother writes, "The great trouble with us, is we want \$1,200 per pastor for \$700 or \$800 or \$900. The right one could educate our church to pay \$1000 or \$1200 or \$1500. We are stronger financially than for many years, and only need a leader." There is a good deal of trouble on the church side, as above stated, and some on the other side; pastors want fields already developed. More of the spirit of the Master would set everything right.

We agree with a recent utterance of Dr. Haygood that "no danger to our Methodism is more remote than the danger of an over-educated ministry." Let us educate. There should be liberally equipped ones to have "the care and cure of souls."—O. CHRISTIAN ADVOCATE. With the exception of the "care" of souls, a work being long due to Christ, we endorse Dr. Haygood's and the ADVOCATE's view, as applied to Baptists, with this one additional remark: there is a possibility that some people may place too much relative importance on education.

Bro. Graves explains that he never received Alton immersions; that he, as pastor, turned the matter over to Dr. Howell, and that the Doctor took the vote. We state this to do him full justice. He thinks we ought to write something for his paper to upset the influence of the three articles we wrote in favor of Feet Washing, many years ago. Heron was a sufferer, we never saw him on "dead ducks," as long as there is plenty of live game to shoot at. We have no objection, however, to others doing so, if they think it wise.

Eld. H. C. Pugh, of Louisiana, sending a list of names, says: "I hope to be able to show that I love the Record, not for the name nor the place, nor yet the man at the head, but because I believe it is doing a grand work; and as we make room for it in our homes and among our people, it will be greater things than it has ever done for Christ. That is the true view; neither the name nor the place should count much of a figure in the paper question."

We made our second pastoral visit to Natchez last Saturday. Sunday there was a shared gain in the congregation over the previous meeting. Three deeply interesting services were held—the Sunday-school service a d the two preaching services. Evidently, the spirit was among his people. We have found nowhere a more earnest band of Christians than the Natchez church. No church has had more to discourage it and yet a faithful few have waited patiently for the Lord, and they are now confidently expecting him to come in his power. The brethren and sisters have a mind to work. Very soon they will set the house of worship in perfect order in expectation of his royal presence. We beseech for this church, the prayers of the brotherhood.

Our Campbellite friends are about to settle on a name at last. The name "Disciple" is the one under consideration, but there is a lively warfare among them as to whether or not it should begin with a capital or small d. Those holding to the small d, claim that to use the capital letter would make them a sect—merely one of the sects and not the church. Be very cautious.

brethren, as to which letter you adopt, for it would be had indeed, if after you had decided on a name, you should divide into a mere sect, through the making of a letter large or small. It seems that there is not only something in a name, but something in a letter even.—TEXAS BAPTIST.

This is a critical situation. When "the church" is packed into a letter, great caution should be observed. Let something break. Really, it is wonderful how some people will adhere to one way of making themselves ridiculous, when there are so many good ways open to them leading to the same end.

I have a question to ask the editor: It said that he hold that a minister has the right, by his ordination, to administer the ordinance of baptism to a believer without the presence or vote of a church. If you believe and teach that, I would give for you to give us the scripture that gives them this authority, and oblige a friend, in Louisiana, to the Record and its editor.—J. M. WHITE. We stated our views on the subject in a former issue. We do not believe the scriptures teach that the vote of a church is essential to valid baptism. Where there is a church, we believe in the present custom, but not as a law. We believe, for instance, that the Eunuch was validly baptized. See Acts, 8th chapter. And Lydia was baptized, and the jailer was, and the people on the day of Pentecost were. If a vote of a church is essential to baptism, nobody can show where the scriptures require it, and we would give any brother a vote's worth of money to find it in the Bible and the Tennessee Baptist both, if he will show us precept or example of it in the scriptures. It is there, we wish to see it. Let the brethren, who are sure that it is there, step out and show it in two columns of this paper. This is fair, is it not? Get down your looks, all of you, who know that there is no valid baptism without a church vote, and put your fingers right on the passages and write to us. We wait.

"The most precious years of my pastorate have been those when you gave often and largely to missions. At one time, I, unwisely, if not wickedly, yielded to the complaints of some against so many appeals for money to go beyond our own city and State. For a year or so I pressed none of these objects, but simply stated to the congregation, when the time came: 'This is the day set apart to make common counsel to the cause of home or foreign missions. The deacons will please take up the collection.' The result was that they were the most barren and unfruitful years of all my ministry. There was little or no spirituality, and few additions by conversions. The moment we shut down on the Lord, he shut down on us. When we withheld more than was met, we soon learned to our sorrow that it tended to poverty. We fell behind in everything, even in meeting our own church expenses. I left confident such would be the result, and was as good as the best way to conduct the church that the Lord have cheerful givers, and will honor those who honor him, we will then try the omission spirit, and the plan of not giving. It cured them—from that day to this I have pressed upon you the claims of every good object, until you are all convinced that the more you give the more the Lord blesses, and the better you enjoy your religion." Dr. Williams says that of his eighty-three years' pastorate of one church in Baltimore.

2. Great and good men may go grievously wrong, and therefore it is never safe to give up our minds to the leadership of any man. The rule pursued by the Bereans must be ours.

3. When brethren, either great or small, get wrong, they must be withstood, not capriciously, but carefully, faithfully. There is much lack of faithfulness on the part of Christians in this matter. Many a man has gone great lengths in sinning much to his own hurt and to the damage of the cause, because he was not withstood to the face at the right time. There is, perhaps, quite enough of condemnation to bind the back; but how often, is the true spirit of "the Lion of the tribe of Judah," do brethren face those who are going wrong and withstand them. Face to face, faithfulness, withstanding, would turn multitudes back into the path of right.

4. Past services, sufferings, no faithfulness can afford any palliation for going wrong. They only make it so much the worse, because they give influence which comes to be exerted against the truth.

5. Peter's dissimulation may remind all of us of the words, "watch and pray that ye enter not into temptation." Especially do aged Christians, who have seen service in the king's army, have need to guard against presumptions sins. It is a significant fact, that a large majority of ministers who fall, either into immorality or heresies, are advanced in years. Many of them become self-confident and supercilious. They can not be admonished, but, built up in their self-sufficiency by their past experiences and labors, they repel all rebukes and admonitions as being unsuitable and, ere they are aware of their danger, they have fallen from their own steadfastness.

6. Christ's sufferings.

Please answer the following questions for the benefit of those who are anxious about their salvation:

1. Is the Divinity a distinct feature in Christ's character, or an attribute of his soul and body?

2. If a distinct feature, did it suffer in the atonement? If it did not suffer, were Christ's sufferings more than the sufferings of a human being?

3. If an attribute of his soul or body, could either soul or body suffer without all its attributes suffering?

J. W. L.

Answer: The Divinity was not an attribute of Christ's soul or body. The humanity of Jesus was perfect and complete. He was a man made, says the Apostle, in all things like as we, an exception, His was not a blended nature, part human and part divine, but two perfect natures, the divine and the human, mysteriously united, making the man Christ Jesus, Immanuel, God with us. In his divine nature, he is God, equal with the Father, and this divine being took to himself human nature. A body was prepared for him. He was put to death in his human nature; certainly not in his divine nature. As to the possibility of Christ's suffering in soul and body without the participation of his divine nature, there can be no doubt of it. Men often suffer in body, and their minds are at peace, and Christ's sufferings of Christ

The men who are now influencing you, do not appeal to you on Christian principles, but on anti-Christian principles. You are to blame now, and all the more so, because you have had abundant opportunities to know better.

Then Peter might have said, "You should remember, that I gladly, at Jerusalem, bore stripes for Christ's name, while you were instigating those persecutions, and you ought to consider well how it looks for you to come, now, and tell me that I am wrong." And Paul might have said, "I grieve over my great sin in persecuting the saints, it goes to my heart as often as I think about it, but, brother Simon, that is no reason why you should now betray the gospel of the grace of God. You began well, why do you now truckle to these perverters of the faith. And look here; your example has been pernicious, your companions in labor have been carried away by your dissembling, and the gospel is put in peril."

We can only imagine the earnest words which must have passed between two men accustomed to believe wherever they went. It is pleasant to know that no alienation took place. Peter, afterwards, writes of "our beloved brother Paul." From this scene several things may be learned.

1. Peter was no fit foundation for the church of Christ. The surname given him by our Lord at their first meeting was *Petros*, meaning a stone, a bit of rock, easily moved, but enduring. Christ is the *Petra*, the living, immovable rock. Peter was movable, impulsive, but sound at heart. Peter at Antioch throws the Catholic doctrine into the shade. Their foundations are not as ours. Our enemies themselves being judges.

2. Great and good men may go grievously wrong, and therefore it is never safe to give up our minds to the leadership of any man. The rule pursued by the Bereans must be ours.

3. When brethren, either great or small, get wrong, they must be withstood, not capriciously, but carefully, faithfully. There is much lack of faithfulness on the part of Christians in this matter. Many a man has gone great lengths in sinning much to his own hurt and to the damage of the cause, because he was not withstood to the face at the right time. There is, perhaps, quite enough of condemnation to bind the back; but how often, is the true spirit of "the Lion of the tribe of Judah," do brethren face those who are going wrong and withstand them. Face to face, faithfulness, withstanding, would turn multitudes back into the path of right.

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man being, but of the Son of God in his human nature, prepared especially for the suffering of death.

You wish to be saved and ask these questions to help you to a saving knowledge of Christ.

Hear Paul: "Confessedly, great is the mystery of Godliness; God was manifested in the flesh, was justified in the Spirit, was seen by angels, was preached among the Gentiles, was believed on in the world, was received up in glory."—1 Tim. 3:16.

Your salvation does not depend on your understanding the mystery of the person, or the suffering of the sacred God-man. Something about them we may know, but our lives are too short to fathom the depths of the mystery of godliness. It is not required of us. Besides, always, we must take off our shoes as we approach the cross on which God's substitute for sinners poured out his soul in death. Standing before such a scene, it is ours to believe with wonder and thankfulness, not to question and analyze. Believe and your soul shall be alive. "Whoever believeth, shall not perish, but have eternal life." The sufferer of Calvary is our Savior, the world's Savior. God has sent him forth to be a propitiation for our sins, and not for ours only, but for the sins of the whole world. And God has testified of him by signs and wonders and mighty deeds. It is madness for a dying sinner to look on at the death of Jesus, while the world quakes, the rocks rend, and the sun hides his face, waiting to understand how his nature's blend or how he suffers for sin. He who raised the dead, calmed the storm, opened the eyes of the blind, rose himself from the dead, and to whom nature bore testimony in the hours of his suffering, is mighty to save. Believe on him, and though you may understand but little of the great mystery, you will feel his saving power.

THE DISCUSSION.—We have arranged the terms of discussion with Dr. Hunter, as the following letter and reply will show:

CLINTON, MISS., March 14, '84.  
REV. J. H. HUNTER, D. D., JACKSON, MISS.

Dear Bro.—While I do not see the use of discussing a double proposition, I submit the following: I affirm that the sprinkling or pouring of the Presbyterian Church is Scriptural baptism.

I deny the foregoing affirmative and affirm that immersion only is Scriptural baptism.

J. B. GAMBRELL.

If this meets your views please return this paper endorsed. You can then lead off with two articles of 2 and one-half columns in length, if you desire so much space.

Very truly and fraternally,  
J. B. GAMBRELL.

JACKSON, MISS., March 17, '84.  
REV. J. B. GAMBRELL.

Dear Bro.—I would have been more satisfactory, had you accepted of the two propositions submitted in my last, but as this did not please you I submit to your way. I take the proposition you first submitted, which I word as follows:

The rite of Christian baptism is Scripturally administered by sprinkling or pouring of water on the subject.

Let your denial and affirmation be as you have stated on the foregoing page. I shall prepare my affirmation next week, if spared.

Yours fraternally,  
JOHN HUNTER.

About this time a re-discussion of the baptismal question is due in this country. Our own people will do well to think on the subject, and we hope the readers of the Record will take pains to have their Pedro-baptist neighbors read it. It will be thoroughly Christian and able on Dr. Hunter's side at least.

We have long desired to meet, in discussion, a Pedro-baptist fully able to present his side, courteous and Christian, so that the truth might be displayed undimmed by prejudice. Dr. Hunter is that man.

In one particular the discussion will be new. Our opponent is in the affirmative on sprinkling, and pouring. That is right. Immersion is universally conceded; the discussion should be to settle what is debatable, i. e. whether sprinkling or pouring is baptism. We wait for Dr. Hunter to prove his affirmative and then we will prove ours.

Our house is getting on finely. The roof is on.—A. P. SCOFIELD, Opelousa, La.

Bro. Row, of Hazlehurst, has been deeply afflicted in the death of a son. The gracious Father can bind up the heart he has wounded.

Dr. C. H. Strickland, of Nashville, will preach the Commencement sermon of Brownsville Female College, in June, and Dr. J. L. Johnson, of the University of Mississippi will deliver the Literary address.

Bro. J. R. Johnson is serving churches in the vicinity of Cairo.

Eld. J. A. Scarborough will preach at Mt. Zion Church, third Sabbath in April and Sabbath before.

The district meeting of the Yazoo Association will meet in Vaiden, Friday before the 5th Sabbath in this month—March.

## Communications.

The Gulf-Coast Baptist Association.

This Association will meet with the church at Ocean Springs, on Friday before the 4th Sunday in April. Those who intend visiting the Association, will please send their names to Deacon T. W. Davis, Ocean Springs, Miss., and homes will be provided for them. Can't the Editor of the Record be one of the number?

O. D. BOWEN, Mod.  
Huntsboro, March 18th.

Opelousa.

I am now located at Oxford, attending the University, and would like to preach some during the year. Would take two churches, either in the country or on the railroad, within a reasonable distance of Oxford; or I would fill appointments with churches having only occasional preaching, and would like to have more.

W. I. HANCOX.  
Oxford, March 18th, 1884.

Braxton, Miss.

Three years ago, a saloon keeper in Westville said, if it were not for the Baptists of Simpson county, he would have closed his doors. The Baptists have closed his doors, by a petition to the Legislature, to prohibit the sale in Simpson county, which passed both houses and became a law. A petition with forty-three names on it, only had one Methodist, so the Baptists did it.

F. L. STANFIELD.  
Now.

In the *Foreign Mission Journal*, for March, is an appeal headed, "Two Months." None who read it can fail to see the importance of the friends of Missions sending their contributions to the Board of Foreign Missions before the 1st of May. But it is my duty to say that our treasury is empty. Dr. Darts are accepted and coming in. They must be met. There should be no delay. Funds ought to be sent at once. They are pressing need now.

H. A. TUPPER, Cor. Sec'y.  
Richmond, Va.

Opelousa, La.

I desire to agree with the other brethren of Louisiana, that the best we can do just now, is to take hold of the Record. If this arrangement has merit in it at all, we will be justified in gripping with both hands, and holding on with all our might till we get the word to "turn loose." If the Record moves to New Orleans, there will be no disposition on the part of our people other than to hold on. That is if the brethren are made to feel that it is "our paper." About this question I may undertake to write in the future.

A. P. SCOFIELD.

Braxton.

At 11 o'clock on Wednesday night, the 5th inst., the building of Lusher Academy, situated in the neighborhood of Mt. Herman church, was burned down. It was the work of an incendiary, as there was no fire in the stove on Wednesday.

It was a very good house, and had been recently repaired; was also very well furnished with desks, seats, etc.

A good school, taught by Prof. Young, was in successful operation. A number of valuable books were lost, some of the young men having probably from \$10 to \$20 worth each.

T. C. S.

Gillsburg, March 11.

Hattiesburg.

The brethren and sisters of Hattiesburg, were constituted into a Baptist church on the 9th of this month. Brethren T. E. H. Robinson, H. B. Cooper, J. P. Johnston, were present and assisted in the organization. Brother J. P. Johnston preached on Sunday, at 11 o'clock. Brother Robinson preached on Saturday and Sunday nights. The church was constituted with eleven members. There are twelve or fifteen who will join as soon as they get letters of dismission from their churches. The outlook here is encouraging in some of its aspects. We expect to build a house between this time and the 1st of August. There are now, we suppose, about nine hundred inhabitants here, and the town is growing rapidly. We intend to build here in the name of Jesus Christ.

S. O. V. RAY.

Leesville, La., March 3, 1884.

Upon my return home from a missionary visit of one month to the States of Mississippi, Alabama, and Georgia, I find a bundle of the *Baptist Record* awaiting me. I liked our *Messenger* and did all I could to sustain it, and was grieved at its failure, but I am glad to know that the Record will take its place. No other paper can "fill the bill" with the Baptists of Louisiana so well as the Record. I do not know how I stand on the books of the *Messenger*; please let me know; and if my time is up, or nearly so, I will remit. I am laboring as Missionary of the American Baptist Publication Society, in this State, and wherever I go, I shall do all I can to introduce the Record in the families in this State. Yes, I want the Record; put me down for the year. God bless you.

W. M. REESE.

Pleasant.

I am pleased with the article of Bro. J. H. Edwards, pastor of Oxford church, found on first page of the Record, March 6th. I am pleased with it, let. Because what he has said ought to have been said some time ago. 2d, Because he is the pastor of our sisters composing the Central Committee, and is better acquainted with their arduous labors, their zeal and energy than any other pastor in the State. 3d, Because his heart seems so tenderly sympathetic with Woman's

Mission Societies, and thinks, by all means, that the church societies ought to co-operate with and make their reports through the Central Committee.

I hope Brother Edwards will write more on that subject, because we pastors have been discouragingly silent heretofore. I fully endorse what Bro. E. has said, and hope he will feel called on to say more in the near future.

Utica, Miss.  
H. D. WURTE.

Louisville, Ky., March 9th, 1884.

If the luxury of boasting had not already been monopolized by the people of another State, I should like to say to our brethren, of Louisiana, that I feel somewhat proud of them, when I observe in the last *Foreign Mission Journal* that they have come nearer complying with the request of the Foreign Mission Board than any other State. I see that they have yet to raise but fourteen dollars and twenty-five cents to complete the thousand, which they were asked for, and have yet two months in which to work before the Convention at Baltimore. Brethren, can't you raise four or five hundred dollars more, in the two remaining months, and show that we are a much better people than we had the credit of being? That is what I would like to see you do, and I still hope to see it done. Of course I am appealing to those Christians who have not yet done their whole duty in the matter.

J. M. JOHNSON.

Trenton, La.







